

BLUE GRASS BLADE

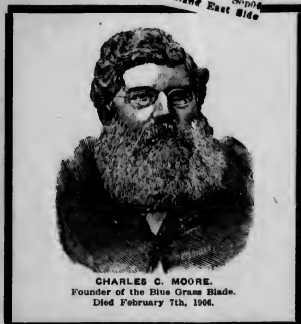
WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 1.

T. Parker
Lexington and Ashland East Side

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EDITORIAL

Only truth can win.

The atmosphere of joy is cheap.

Love and truth are the greatest of world powers.

Orthodox Christianity is on a rapid decline and going out of fashion.

It is only that man or woman who can learn and successfully practice self-reliance who can hope to win.

The science of human government is no more complex than the science of business and the man of average intelligence need not fail to understand it.

It is not particularly gratifying to our national pride to read of official warnings against graft in the disbursement of the funds subscribed for the San Francisco sufferers.

One would surmise that the revolutionary movement has got to be deGorkized or go out of business. Now comes the Czar hot after him with an extradition, but there is only one thing for Roosevelt to do—refuse to honor it. At best Gorky could only be guilty of a political offense against the government of Russia and America has no far forgotten her trust as to willingly surrender political offenders to the tender mercies of crazy monarchs.

"The law is dangerously lagging" declares the faculty of the Boston University Law School, and the public will agree that it's no lie. All the law that is absolutely necessary for human society could be printed on the four pages of the Blade, yet foolish philosophers have belittled our jurisprudence with insane ambiguities that not one pro-

fessing lawyer in a thousand really understands the law. We have already far too much law and yet our state and national legislative bodies continue to grind out new laws by the mile irrespective of the consequences.

Mrs. Grundy usually looks upon a philanthropist as one who is trying to reform the world for the mere fun of the thing—one who is willing to starve to death for the sake of a splendid obsequy and an attractive tombstone. The Blade would like to see such a reform, and is willing to join in any reform that the very poor of our laboring classes won't find it such a long time between meals, and to find some asylum for those aspiring politicians who buy us with gas then sell us for gold.

Somebody has accused Parkhurst of being a Socialist. While the Blade has not yet fallen astride of the Socialist theories it doubts if the Socialists would be willing to adopt him. One definition we have read of Socialism is that of being a desire to regulate other people's affairs, and Parkhurst has certainly got that qualification. If Parkhurst has one iota of Socialism in his makeup the public has failed to recognize it.

In professional as in commercial life, tact very frequently outstrips talent. It may be true that there is always room at the top, but it is a long hard climb, and the road is thick strewn with bribs. The woods are full of barristers without briefs, preachers without pulpits and physicians without patients. Exalted merit, united with tireless industry, does not always reap its proper reward. Thus it is that the world, even today, is a cruel mother for her most deserving children.

WHAT IS YOUR PHILOSOPHY?

In a personal communication to the Blade marked "not for publication" we have been designated as a "heartless" person, utterly without feeling or sentiment. The author merely uses an initial for the given name in the signature attached so that we are at a loss to know the sex of the writer, whether they go into their clothes feet first or head first, hence, we are somewhat at a loss to make an answer. Could we be sure that our correspondent was a man, we could snarl in with a vengeance, but, fearing that it might have come from the pen of some mild-eyed Dulcinea, we are compelled to hesitate. With this explanation we have but to suggest that if "D" stands for David we might have expressed ourselves more forcibly, but if it stands for "Dora" we forbear.

Assuming that the strictures made upon us are applicable to all Freethinkers, why should they be so decried? Personally what have we said or written, or what has appeared in the columns of the Blade created to do any person harm? We strive to create joy instead of wretchedness and to fill the world with light rather than orthodox despair. We would open the gates of the Kingdom of Heaven to every man, woman and child, and put out the fires of hell with waters from the fountains of human pity. Could we do more? Every Freethinker is possessed of human feelings. They experience the same mode of everyday life as their orthodox neighbors, only they live better, more upright, and are consequently happier. They find pleasure in the golden rays of the rising sun at dawn and can gaze upon the myriads of stars that dot the black firmament of night, with rapture and admiration. City streams from their breast at the sight of suffering and a noble action makes them feel exultant with pride. Can the most orthodox Christian boast of finer sentiments? We do not undervalue human life or belittle human effort and aspiration. We would not mock the blind struggles of mortal man to put on immortality, to master the elements and extend the domain of his knowledge. But we do not and cannot believe that the majestic universe was created simply for our dear sakes and we insist that any person so believing should be tapped for the similes, that they should be treated by a doctor of medicine instead of a doctor of divinity.

But, we are also asked, "what is your philosophy?" and further "if you take the Christian religion from us what would you substitute for it?" Here are two questions in one and for the benefit of our correspondent, as well as prospective correspondents of a like kind, the Blade has no objection to offering some of the cardinal points of Freethought as distinguished from the Christian system.

We believe in truth because it makes men wholly free; we believe in that charity which begins at home but does not end there; we believe in moral courage because it makes man something more than a mere brute; we believe in cleanliness of body and mind because the one induces good health and the other good thinking; we believe in honesty, not for mere policy's sake, but for the sake of principle; we believe in justice because it is what every man owes to every other man; we believe in self-control because it exercises a wholesome influence upon others; we believe that in universal mental liberty is to be found more genuine happiness and swifter human progress than in all the dome covered churches in the land. We believe in equality and fraternity, that equality which knows no noblemen but nature's noblemen,

the man of noble deeds and noble thoughts; that fraternity which links the weak arm in arm with the strong compelling them to fraternize and form that universal brotherhood for which men so ardently strive.

It may be argued, however, that a belief in God, entailing that so-called "Fatherhood of God" is an essential to the establishment of the "brotherhood of man." This is untrue. Our own nation is a silent and significant witness of that fact. Here men of all races, each worshipping a different God are amalgamated into one people, and were they permitted by the plutocrat and the autocrat to reason more together and labor more together, this country would become a veritable paradise in itself. We have every material need and qualification for such a glorious millennium but the greed for gold among those who now control the nations' wealth, by the aid of a subsidized church power, keep the people apart and involve them in struggles over flimsy ailments to divert their attention from the real dangers that threaten. Man, man, and man, does get along without God, but God would have never a building to his name on this continent were it not for the folly and superstition of man. Men prate anent the evils of anarchy. It is anarchy worse than death by starvation. It is not possible that the present spirit of unrest is but the ephemeral effect of a few professional agitators. The cause lies deeper and is to be found in the rottenness that permeates every religious and political agency that tramples upon the race.

In closing it were well to say that for the eradication of Christianity no substitute is necessary. The professional wrecker of old buildings is not called upon to put up another and better in its place, nor is the man who assails error compelled to supplant it with anything but truth. What is known to be wrong should be avoided, that which is harmful should be destroyed. Social conditions will then adjust themselves to the new order of things and a greater and grander people will inhabit the earth.

TRAIN THE BOY TO MAKE THE MAN.

One well recognized and admitted fact is that education must rest on a foundation of faithful accomplishment. Every one who undertakes the training of youth, to whatever worthy end, in whatever sphere the skills involved in the erection of a building and the value of foundation to superstructure has met us in every discourse on character from our youth up. Perhaps it is the fact of that very triteness that has bred a disregard of the fundamental need of something besides the public schools to properly fit a boy to play his part in life as a man.

In every large city boys are constantly being inducted into paths of business fresh from the schools. They come with good records as pupils, plenty of energy and ambition and an adaptability that is very gratifying. The boys grasp the ropes, and to all appearances they are advancing steadily on the road to preferment, when suddenly, to the joint dismay of both parent and employer, they go down and, with a stain on their character that any actual dishonesty can make which handicaps them in their future career.

Sometimes a boy, more fortunate in his early surroundings than others and less exposed to temptation, goes on from one promotion to another until he begins to dominate and his success begins to eclipse his personality. He may rise to the head of great corporate interests, but, at last comes rumors of gambling and speculation, sometimes disgraceful social relations, followed by a fall from the standards of self-respecting and honorable business life, and ruin closes in about him. Sooner or later, the hole in his character has been discovered and the collapse of a promising career and personal reputation ensues.

Now the question is, where lies the fault? The answer comes sadly and painfully, in the home training. The boyhood schooling, the youthful associations and ideals were defective. True manliness must be evolved earlier in the history of the child. The highest standards of personal honor far too low and too frequently neglected in the bustle and rush of American life, must be learned, accepted, and made an integral part of the youth's make-up before he leaves his mother's side for the cold and unfeeling world of business. If the generation is to be an improvement upon the present, then personal honor and trust must be cultivated both in the breeding and training, giving a keen sense of responsibility all through life.

The Blade does not believe that all wisdom can be acquired from a mother's knee and across a father's, but many parents are wholly and altogether responsible for the failure of their offsprings in the business affairs of life.

So far as human history sheds its light neither cross or crown has led in the onward march of human progress. The people have never been prone to form their morals, for any great length of time, from those who are leaders in the social circle or big bugs in the Christian hierarchy. From Judah and Tamar, David and Bathsheba to the libidinous monarchs and prelates of the present age is a long way, but they are very closely related so far as example goes.

IF CHRIST CAME TO LEXINGTON!

Kind reader, and suppose he should, what would happen? Why the preachers who claim to serve him and him only, and the congregations who assemble in the churches to worship him and him only, would refuse to recognize him, clamor for the police to run him in and then get the police judge to send him to the rock-pile for the allotted period of time usually given to the professional hobo. They would order the Bertillon measurements taken down and recorded and have his physiognomy photographed for the benefit of the rogue's gallery.

Could the pitiful religionists but know that the poorest beggar this land of plutocrats and paupers has yet produced, is an earth passenger along with (Crosus) That one century hence the dust of the millionaire will have mingled with that of the mendicant! And that the most pitiful failure of the age is he who has only succeeded in hoarding up a few paltry dollars. Yet preaching Christ the professing Christian is as unlike him as it is possible for them to be. Instead of chasing the money changers from out the temples of their dear Lord, they send them engraved invitations to come in and their vis inertia perpetuates all the social and political abuses that emanate from wealth and power. The church policy of today is expediency, their moral law the eleventh commandment; namely, don't get caught. They are the very people who hurl stones at the prophets of progress. It was of their ilk who burned Servetus, imprisoned Bruno, poisoned Socrates, murdered Robert Emmet, aye, and crucified their very Christ, simply because he clearly intimated that the fashionable preachers of his time, even as now, were a gang of hypocrites.

Under such circumstances, being so far removed from the pilgrimage of the Galilean, how could they receive him and accept him, should he appear before them, in person? If what is reported of Christ be true, which we very seriously doubt, he did not wait for crime to be committed before reproving it, but sought to prevent it. Modern Christianity, however, operates upon a totally different plan. It waits until a man is driven to crime by the iron law of necessity, a woman to dishonor, a child to beggary, then proceeds to organize some fake society to haunt their own honor and glory as contrasted with that they seek to work upon, but never put forth a hand to prevent the sin and shame. Brothers and sisters in Christ, they are not. The besetting sin of a supreme selfishness hangs about each one. Unable to find a happiness for themselves on earth, and unwilling to provide happiness for others, they begin to look for it in heaven. What precious years have been wasted in a ridiculous idolatry! From the unnumbered days of the race, years have been stolen that should have been devoted to human development, filled with the sweets of knowledge, hallowed by the rich perfume of human love; years that should have been made gracious by an accumulation of noble deeds, yet life's fruit fragrance has been blasted by this epitome of the primeval curse. Christianity has wrought nothing but human suffering, until the very cult is known as the Religion of Sorrow, and the mother of their Christ is designated the Lady of Pain. Behind every song they sing, there lurks a sigh while between the cradle and the grave they have built a monster haunted desert.

Of course they would reject Christ, turn him away from their doors and if he insisted upon proving his identity, they would swear out a writ of lunacy against him. These same pious parrots claim to accept the gospel of Christ as not, that they are able to comprehend it, but because they lack the mental vigor to deny it. They are in fitting mood to follow some old bell-wether into the wire-grass pastures of conceit. Only for money will the preachers preach and the congregations listen, but Christ carried neither script or purse. Because of such follies the land is being rapidly filled with Ishmaels. Man must struggle against his fellow man for the very food he eats, the very raiment he puts on. It is strife and turmoil. Sooner or later, those who court the many-headed monster who flatter his rank breath, and to its many idolaties bow the patient knee, are trampled beneath its iron heel, made the victims of a merciless Pharaonic Juggernaut. But those who accept human duty as their guiding star, who are strong enough and brave enough to withstand the gibes of malice and the jeers of ignorance, will find that the years are seldom unjust and these will rise triumphant in the glory of a human duty done and a human work achieved.

DR. CRAPSEY IS ADJUDGED A HERETIC

Although unshorn of the garb of his priestly office, Dr. Crapsey, the Rochester, N. Y., clergyman, has been adjudged by the ecclesiastical tribunal sitting in trial upon him, to be a heretic without the pale of the church, guilty of teaching heretical doctrines to the members of the Episcopal church, and he will, doubtless, get the grand bounce and hustled down the front steps with a pair of number 10's behind him.

To the credit of the various religious bodies in Christendom be it said that they have ever been

(Continued on page four, first column).

Editorial

(Continued from page one).

consistent with their original spirit of intolerance. It is demanded, as imperative, that every pulpit shall be occupied by a man who will readily harmonize with the redoubtable surroundings. If the congregation wants hell, really believes in hell, he must preach it, but if that inner conscience, which makes cowards of them, leads the members of his pastorate to dread the nether world, then he must shun the subject altogether and be over-careful not to terrify or frighten them by even a mild suggestion. Neither churches or pulpits are built these days upon the models supplied by the alleged son of Mary. To remain orthodox enough is a task every minister is compelled to assume, for when he ceases to preach the sectarian shibboleth, out he goes and a call is issued for one more pliant and unscrupulous. The moment a preacher gets progressive he gets a heresy trial to trouble him, then comes a swift and awful judgment for his presumptuous sin, and he is told to "git up an' git."

That this will be the fate that awaits Dr. Crapsey, there can be no doubt, if the newspaper reports of his trial be accurate. Guilty on every count in the specifications he can not hope to longer remain in the church and preach his mind upon religious topics. Thinking men, progressive men, and men of advanced ideas are not wanted in the pulpits, and they have no business there. To a man of action and energy a Christian pulpit is a prison house, a dungeon for the mind. It stifles honest thought and condemns honest expression. It is a veritable Old Man of the Sea about the neck of the progressive Simeon. It is a brake on the wheels of the great reform train that is carrying humanity along the road to intellectual freedom. Dr. Crapsey will be better off out of the pulpit than in it. His daily bread may not come so easy, unless he be a man of means, but he will be free to think as he pleases and speak as he thinks and that is the greatest blessing he could possibly enjoy. Flatheads belong to the church but advanced thinkers have no business there. They are out of harmony with the entire surroundings. Instead of conducting a lowly and meek campaign, the deposed clergyman can now ascend the mountain peaks of glorious liberty and truth.

Whether the church knows it or not, yet it is a truth, that this continual heresy-hunt, by which men of intelligence and thought are driven from their pulpits, will lead quicker to internal decay than any other known cause. It means that the finest specimens of intellectual manhood are sent away from them leaving only the surly and the scabbed to lead the scattering armies of the Lord. Drive out the Crapseys, cast into the outer darkness all the real thinkers. Humanity stands ready to welcome them in the broad and open field of liberty.

From the published reports of his trial we learn that those who sat in judgment upon him mercilessly scored him for his alleged heresy. Then what can be said of his judges? Poor fools! What authorized them to collect intellectual toll on the heavenly turnpike? Just as the clergy in the time of Galileo refused to look through his telescope, just as they did not want to know or to believe its results, so do the members of these ecclesiastical courts refuse to see, to know and believe the results of higher criticism upon applied theology. These men are but repeating the error of their predecessors with more than three hundred years of progress vainly coming between them.

A NEW INDUSTRIAL TYRANNY.

Have we carried the enchanting doctrine of taxation, direct and indirect, together with inward organization, too far? Has the highest tension been reached and the social structure of our country put in danger? Here is Otto C. Hagen, of Des Moines, Iowa, a sturdy son of Scandinavian men, having sought our shores a finished craftsman, accepted our laws and our ways, joined the great army of American toilers and, at last, satisfied and content with life as he found it in this asylum for the oppressed, became a full fledged American citizen. But things have changed. The erstwhile prize of American sovereignty has become a mere bauble, a pretty toy, now broken and mangled, and Otto does not want it and has written to President Roosevelt making a tender of his citizenship rights, offering them back to the representatives of our government who gave them, and expresses a desire that they be cancelled and held for naught.

So far as the Blade is aware this is the first time in the history of our republic that such an instance has taken place. There are other cases where pampered sons of wealth, though American born, found greater delights in European snobbery and flippancy than were coming to him in this land of the free and honest and the brave and he preferred to make themselves subjects of some beery bun instead of remaining sure enough American sovereigns. We are much better off without this class than with them, but when a hard working son of toil, patient, thrifty and industrious, thrusts back to us the naturalized rights of citizenship there must be something radically wrong with the existing order of things. In any event it should furnish food for thought to the students of industrial and social problems.

It appears that what Otto rebelled against was the assumed right, that he and privileged trades unions to impose a direct tax upon him for the mere privilege of earning a living by the sweat of his brow. He did not wish to join, and being a blacksmith by profession, he preferred to work along independent lines. His particular grievance was that when he escaped from the industrial tyrannies of the old world, he expected to find a haven in the new where the tithes demanded of him

would be moderate and devoted solely to the purposes of government, as becomes a democracy. He was given an awakening and now asserts that he had but escaped one tyranny to become the victim of another. He utters a vehement protest against being subjected to taxation by private parties, when these parties do not even possess a delegated power from the state to collect such a tax. What irks him is the fact, that he, a finished craftsman, a mechanic, is not permitted to enter into a contract and earn a living in his own way, but must be directed what to do and how he shall do it by a trade union, which, among other things, takes him, making him pay a fixed rate upon his income for the mere privilege of earning a weekly wage. As a result he petitions Roosevelt that his certificate of naturalization be cancelled.

As a rule our people that are of Scandinavian birth are industrious, honest, hard-working people. They are frugal, patient and progressive. They appreciate freedom and to a large extent they have cast from them the yoke of both religious and political tyranny. They are possessed of a clear common-sense and understanding. They are every way a desirable people and should be made to feel that they are welcome in America. When such as these revolt against un delegated powers of taxation, there something wrong with the system. This new booming that now hurries across the western sky is a new development of an outcry against unjust tyrannies practiced between man and man which none of our economists foresaw, but it is one that our lawmakers can well afford to ponder over. Truly the limit has been reached and the time is at hand when a wholesale change must be made.

Only ignorance can accept the Bible as true because of the unreasons, so-called, that it contains, never stopping to ascertain whether they be fact, fable or fiction. Human progress cannot be limited or restricted by any book. An enlightened world has ceased to wonder whether Jonah was a true delegate of God Almighty, or simply the father of populism. Reasoning men can well afford to leave these trifling details to the dogmatic sectarians to unravel for they can.

Readers—Do not forget that our books are still open for all new subscribers who may want to get on our mailing list.

WHAT MEANS THAT RUMBLING?

From the ground there comes a strange noise. It has a rumbling sound like unto that which precedes some violent shocks, or great earthquake. Its result may mean an upheaval productive of a complete transformation in the existing order of things. Hark ye! It grows louder and stronger. It comes upon us. Lo, it is the voice of organized labor raised in solemn protest against the orthodox religion because of its open opposition to the demands for economic improvement.

On every hand there exists a mutual recognition of the right of labor to organize for its own benefit, its own improvement, mutual self help and progress. For some time a bold and determined stand has been taken by the Methodist Episcopal church by refusing to grant a recognition of these rights and now union labor has retaliated by organizing a systematic boycott upon that denomination. The unions are fighting the Methodist revival because Church Publishing House conducts a non-union composing room, and because one of its most influential bishops has recently declared that it is the policy of the Methodist church to oppose organized labor. The union boycott will take the form of an effort to keep as many people away from Methodist meetings as possible.

If it is the policy of the church to oppose organized labor then it seems that organized labor is determined to adopt a retaliative policy of opposing the church. The deep portent of this fight lies in the fact that labor has at last been brought into open conflict with revealed religion and having made such a good start 'there is no telling to where it may lead. It is evident that the power of the church to terrify labor has gone and that labor will assert its rights in defiance of theological dicta.

Subscribers in arrears would render the Blade invaluable service by paying up. If not all then pay a part.

The union that Freethinkers oppose the reading of the Bible is erroneous. On the contrary they advocate a full reading and comprehensive study of its pages, assured, that in a complete knowledge will come a general disbelief and disregard in and for the teachings. The more Bible readers the more Freethinkers is an old slogan in the camps of the Free thought armies. Let the Bible be read, let it be studied and analyzed with intelligence and reason. If it is the word of God it should be able to stand as rigid a scrutiny as the works of man.

The grandest ideals of humanity are to be found in this life and not in any sentimentality born of religious worship. Human deals are inspiring and ennobling as they induce lofty example and precept. Religious ideals are debasing and lowering as they make a man subservient slave to an imaginary monster in the skies.

Religious bigotry has quailed beneath the ringing blows of the iconoclastic hammer of Free thought. Religious presumption is assuming a more humble and suppliant tone. The Christian priesthood has almost forgotten to preach a hell of fire wherein the souls of unbaptized babies forever burn. If there is one accomplishment above all others for which humanity should feel grateful to the Free thinkers, it is in the fact that they have put out the fires of the orthodox hell and made the clergy ashamed to preach it.

THE BLADE'S LETTER BOX

Another Memorial Wanted.

Ryan, Tex.—I enclose money order for \$100 for which send me the Moore Memorial pamphlet.—M. C. MARTIN.

Also a Dollar's Worth.

Casa, Texas.—Mr. Hughes—Enclosed find \$100 for the Moore Memorial pamphlet.—DR. T. C. BRASSELL.

The Memorial is Out.

Moscow, Idaho.—Mr. Hughes:—The Blade of the 8th came yesterday. I see that the Memorial pamphlet is to be ready to be mailed to subscribers this week, so I send my William as I agreed to take a dollar's worth. I wish others would.—J. B. CASHY.

And Old Jim Did.

Florence, Texas.—James E. Hughes:—It is getting time old Jim was sending in a dollar for the Blade another year, so I enclose money order for one dollar. I would be glad if some outposts Indians would come out here and live close to me. I want them for neighbors.—J. H. DANIELS.

Both Are About Ready.

Kenta Store, Va.—Enclosed you will find stamps to pay for one copy of the Moore Memorial pamphlet. I sent \$1 for a copy of the Rome book before Wilson went to Rome and also sent stamps to pay for a month or two ago to pay postage in Rome book. I subscribed when I was in Indiana.—N. H. MYERS.

Want the Memorial.

Cuba, Mo.—Mr. James E. Hughes:—Please find enclosed one dollar for the Blade for another year. We think the paper very much improved since you are editor. We are all Socialists and Mr. Moore said so many hard things about the Socialist that we did not like but we did not understand it. We were all sorry to hear of his death.—MINNIE PAGE.

Want the Memorial.

Mayville, Ky.—Enclosed find fifty cents in stamps for which please send two copies of Memorial pamphlet and Blades of May 13th and oblige.—LOUIS ROBER.

Would it Were Not So.

Bryn Springs, Tex.—Jas. E. Hughes:—Find enclosed money order for the Moore Memorial pamphlet. Would send more but like a great many of the Blade readers I am too poor. Will order some more in the future.—C. L. OUTSLEY.

Will See You Get Them.

Stockdale, Kan.—Read in the Blade the Moore Memorial pamphlet is ready for distribution. I have not sent you pay for mine. Will be in Manhattan next Wednesday and start to pay for mine for three books, two for myself and one for George Dug. Be sure and keep them for us.—THOS. D'ELLE.

Will Try to Do So.

Muncie, Indiana.—Friend Hughes:—In the last number of the Blade I review you will find an article entitled "Infinite Personal God," which I want you to reproduce for the benefit of the Blade family. It is couched in very plain simple language, and I ever yearn through fire and smoke.—A. JOHNSON.

After the Catholics.

San Diego—I wish to take issue with Wilson in your April 15th issue in regard to laying the foundation stone of one of the new state buildings at Washington, under the Masonic Order.

Now the buildings in question are American buildings, and naturally Masonic body are real Americans and do not owe any allegiance to any foreign ruler, emperor, pope or pontiff, and only American orders, such as Masons, Odd Fellows, Junior Order of American Mechanics, or in fact any American order or A. P. sons of temperance, or any American church are the only ones competent to conduct American affairs, the Catholic people should not be allowed to mix up in any American affairs. They are not here for the benefit of this country, and never can become Americans as long as they give allegiance and obedience to a foreign authority. They recognize the pope as king, and say that he is and by right ought to be the supreme ruler of the universe. Now this country is a part of the universe, and they want to have their pope rule it, just as he does in Spain, and Ireland, and all those other slavish priest ridden countries. The Catholics as Catholics should not even have a vote in this country. They will not vote as Americans or free men, they obey their popes blindly.

Well Meant Friendship.

Paris, Ky.—Mr. James E. Hughes:—Enclosed you will find money order for two Memorial pamphlets of the late editor of the Blade, also enough to pay the postage on both. As to making up a club of five subscribers for the Blade at fifty cents each I will never try to do it because I think it is too cheap at twice the amount. I have always paid a dollar for it, and I think I have always got in value received more than the amount. Raise the price of the Blade to two dollars

year and I will send you the other two dollars p. d. q. I am not trying to dictate to you what you shall do in your business. I am only expressing my own opinion on the question. I have been on the ragged edge of starvation myself in times gone by but with a little skill and energy I have always been able to pull through, and as the Captain said, "Don't give up the ship." I don't need give up the ship. Accept the best wishes.—G. W. STIVERS.

Wait for the Next Issue.

Huckley, Wash.—James E. Hughes:—Dear Sir—Your article about Maxine Gorley in last Blade is misleading and erroneous. You must have taken the New York World fish story for genuine. One has to be careful when reading the capitalistic organs. You had better investigate and make good your misleading article. Let the capitalists tell the falsehoods, but a Free thought paper must tell the truth. I am writing you this as I am fearing you will pay more attention to it. Thus you will have done great harm to the cause of Free thought besides injury to the greatest revolutionist and the greatest revolutionist the world ever saw. And that and nothing else will be the result of the New York World.—M. GRAN.

Wants a Free Lance.

Boville, Texas.—With this I send you P. O. Money Order for \$3.00 for three subscriptions. I will try and do more to help the Blade. I am glad that the Blade is looking better. I am also glad to see it taking a new form and turning a new corner. I am sure, most heartily with Dr. Wilson in that we can not separate religion from Sociology. Our political and social system is moving. I have found it impossible to introduce a Blade in a Christian home, especially long it was to rank and dogmatic under the management of our lamented friend Mr. Moore. Now I do not want to be misunderstood as to mean that the Blade must be an infidel paper. I like it and I am sure it is a noble and grand brand of infidelity, but I think that the Blade ought to be open to economic and political questions. If the Blade will open its column to question of government, socialism and economics, that will offer reform and better conditions that will benefit the laboring classes, the Blade under its present able management will not long be in want for assistance. Its present circulation will soon double. Among all the Christians that I know, I do not believe there is more than 20 per cent that is sincere. The church within its self cannot do much. What I want to see is the Blade made the organ of free exchange of opinion and all questions political, religious and social, concerning the welfare of the people, the people a good sound, proposition to better their condition. I believe that socialism is going to be the party that will be the party of the people in the near future, and that it will be the only party that has ever experienced. I believe that government ownership of public utility will have more to do with clipping the claims of the teachers, from the fact that those individuals will not have to use them as they do now. As long as this is the case, our progress will be slow. I want the Blade to keep its old stand on infidelity. I like that, but let it open up an issue of rights or wrongs concerning the welfare of man. I would like to see some able hand writing for the Blade.—E. H. MICHOT.

Woman Makes First Answer.

Minneapolis, Minn.—I submit the accompanying article and should you accept it, I will for a time furnish one on the same subject each week, if you will kindly allow me to place in the Blade. I have been a subscriber to the Blade for years, though in another's name. It is first received by that other so it does not reach me until Tuesday, but that is on the day when most so many other papers come, and suits me and gives the Blade to one who cannot afford to pay for it. Many of my letters will be mailed from the P. O. at our summer resort, a short distance from the city, though dated from the city as usual.—SUSAN J. PECK.

May This Wish Come True.

New York, N. Y.—I had last week I see that Mr. Van of Rocky, Oklahoma, has ordered the Blade that I subscribed for him discontinued. I think I paid for one year. Please send right along to him and I think by the time the year is up some of his young folks will be so interested that they will want it. I have also paid for some other parties for three months and here after I shall pay at least four dollars a year for such parties who I think might become subscribers after reading the Blade for a month. I want you to so mark the dates and be sure to stop when the time is up, that I pay for as I take the liberty to order on my own account and the party I order for with few exceptions, do not know who sends them, I am over 70 years old, but hope to live long enough to see the Blade have a million subscribers.—JOSEPH PAIR.